Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

CONVERSIONS TODAY

CHARLES T. HOLMAN

WE may as well remind ourselves that conversions are taking place today. We religious folk may have become too respectable for such happenings, but others have not. Thousands of young men and women throughout the world are finding a new meaning for their lives and a new organizing center for their aspirations and ideals in socialism, communism and fascism. There has been the same profound emotional experience, the same complete reorganization of personality, as characterized religious conversion in the past. These young people have become "new creatures," not in Christ Jesus, but in communism or fascism. There is no reason why we Christians, with our ideal of the Kingdom of God, the highest human life in social relationships and in fulfilment of the will of God, should yield the expecpectation of such personality transformation to these secular cults. There is, however, a real challenge to us to make our ideal of the Kingdom much more fascinating and much more concrete if we expect it to command the loyalties of youth.

FOUNDED 1823

Labor Sunday Message, 1942

(Approved by the Executive Committee of The Federal Council of the Churches of Christ in America and issued through its Department of the Church and Social Service)

Christianity judges economic practises by ethical standards. The economic order is not an end in itself. Materials and machines are means to be used by man for the production of that which is necessary, useful, or beautiful, to the end that human personality may be enriched. Men and not things are the goal of social living. All men are of worth and belong to one family. Progress is dependent upon cooperation, and true social unity is achieved by the good-will that emerges from love.

Christianity demands a society wherein the universal obligation to work is recognized, and all engage in some socially necessary service. It sees work in terms of its spiritual significance as making fulness of life possible for all men. It challenges the assumption that self-interest is the only sufficient motive to drive men to real achievement and repudiates the pagan axiom that moral right must bow to economic necessity. In the Christian view, divisions of class, race, and nation are concepts too small to unite men for effective community life. A class can be temporarily united by hate or fear to fight another class, but such a house is built upon sand. Mankind cannot be permanently united to build a better world upon the basis of class consciousness. The Christian ideal of the solidarity of the human family is essential to a better ordering of society.

The general recognition of the right of collective bargaining, long advocated by the churches, has now placed labor in a position to defend itself from many former practises of exploitation. Labor has achieved a power which matches the power of management and ownership. The churches cannot be satisfied, however, with a situation in which two massive powers approximately balance each other, if their relationship is one of tension and frequent hostility, each merely defending its own rights or privileges. If a stable and sound democratic life is to be achieved, consonant with Christian principles and promoting the general welfare, the interests of all groups must be brought into more effective harmony. The democracy for which American soldiers are dying is the same democracy for which other American citizens should be living.

Our churches must have both sympathetic and critical relationships with all economic groups and an understanding of their purposes and problems. In their relationships with labor, especially, our churches are handicapped by two limitations: first, the ranks of labor are not adequately represented in the membership and leadership of our churches; and second, church people generally are uninformed concerning the purposes and problems of the labor movement.

It is incumbent upon our churches, therefore, to seek more energetically to bring the laboring people into the churches and to give them positions of leadership along with others on the basis of Christian stature and spiritual achievement. Church groups should also obtain the counsel and participation of representatives of labor in the educational and social action programs of adult classes, missionary societies, young people's groups, and other organizations. Labor, on the other hand, should be reminded that, although the achieving of a reasonable standard of living may be a factor contributing to the good life, the truly good life cannot be found apart from the spiritual and moral resources of character. Labor needs the church.

The church belongs to no group, race, or nation. It has a concern for every group and is committed to the achievement of a society of justice and good-will for all. It should, therefore, such a relationship with both labo employers as to be able to assist both in the task of eliminating practises which impair their int and their service to the comm such as the resort to violence, rack ing, autocratic methods, monop practises, internal dissensions, an regard of democratic controls.

There is real hope for the future present general collaboration for duction on the part of labor and agement, their voluntary agreem eliminate strikes and lockouts in industries, and their cooperatio many industries through joint p tion committees. This increased eration during the war crisis sho continued in normal times.

The development of stronger more responsible producers' associ farmers' organizations, labor o zations, professional groups, and sumers' cooperatives is to be e aged. From both employers' and groups there have come suggestion such organizations be integrate some form of voluntary nationa nomic council, for planning, in eration with government, for max production and consumption, the tion of unemployment, and for ing methods of cooperation in po economic reconstruction. The ch can support such suggestions in ciple as furthering the kind of cratic collaboration which is in ha with Christian principles. Such cils alone, however, will avail l the right spirit is lacking. The contribution of the churches is to all groups to attain more of the of Christ and so to achieve tolerance, understanding, frien good-will, and cooperation for th mon good.

Two Kinds of Waste

The OPA gave the liquor industry permission on August 1st to advance its price of whiskey to the extent necessary to cover increased production costs. The liquor industry is governed by the General Maximum Price Regulation, and this order established a price ceiling on their commodity that was in effect in March, 1942. Mr. Henderson, knowing that production costs and taxes had advanced materially, realized that the liquor industry was in urgent need of relief, and consequently gave it, because "if relief had not been granted, many distillers and distributors of liquors could not have remained in business."

It is commendable of the OPA to be so seriously concerned about the distillers. What puzzles us is why the same concern has not been and is n about the waste material dealers r ing in business. That there is n concern is evidenced by the fa the OPA has not offered any r the thousands of scrap iron and material dealers who find that mo costs make it not only unprofitab practically impossible for them t ate.—*Waste Trade Journal.*

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

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Dedication to the Unfinished Task

W. RALPH WARD Jr.

et us grow tired of doing what is right.—Galatians 6:9 t).

or Day is an occasion to consider the effectiveness istianity in the world in which we live. The out- s not bright. How many contemporary crusades ailed! And nearly all of them were implemented Gospel of Christ: prohibition, the League of Na- he World Court, and disarmament. And as Profes- hn Bennett has said, "Those that have not failed ost some of their glamour as they have attained success and have raised fresh problems."

ok to the future is not encouraging. Society before ter World War I was in many respects hospitable ristian evangelism and idealism. In many areas an al door was opened for the extension of New Tes- t teaching and practise. Today this hospitable world rned hostile. As another has said, it seems that in times it is hardly possible to decide for Christianity ut deciding against the major trends of civilization. ed by these circumstances, the besetting temptation Christian is not only doubt but disillusionment and ragement. He is tempted to say: "Being a Christian ersonal affair between the individual and God. It is or was it ever meant to be, socially effective." In a mood it does one good to read a letter to a group ristian workers in the first century, who, starting vith tremendous enthusiasm, met a hostile and evil l and were tempted to forsake the cause. This letter the form of a morale-builder; it stiffened their re- ce and sharpened their focus, enabling them to go rd when they were ready to give up. All through his to the churchmen of Galatia, St. Paul urges them ld fast to the faith, to make a firm stand and "never tired in doing what is right." St. Paul didn't want hurch at Galatia to become a "Home for Retired tians."

t so, the turn of events in our time do not invali- our faith. These are no days for giving up faith redeemed society. The hostility and skepticism Jesus with from those of Nazareth, whose response to his gural sermon was "Physician, heal thyself," caused the Master all the more fervently to press on in the next village with the good news of the Kingdom.

Bishop G. Bromley Oxnam, in his book, "The Ethical Ideals of Jesus in a Changing World," has listed the following as the basic ethical ideals of Jesus: Men, not things, are the goals of social living; the solidarity of the human family; the supremacy of the common good; equal rights for all; cooperation and not selfish competition is the law of progress; love, not force, is the social bond.

In our time, the church has tried to put these ethical ideals into practise. For example, prohibition sought to place the well-being of all above the profit of a few. Advancing labor laws stressed the supremacy of the common good and equal rights for all. The movements working for better race relations originated in faith in the oneness of the human family. The League of Nations, World Court, and disarmament all said cooperation and not selfish competition is the law of progress, and love, not force, is the social bond.

Today, as we have said, these vehicles of ethical idealism have broken down. To remake some of these as they originally were would be a mistake. To restore others will be impossible. Yet the ideals and principles incorporated within them remain basic for a progressive social order or a just and endurable peace. These basic ideals, stated numerous times and in different ways, are the bedrock of a Christian civilization. These ideals owe their existence not to man's dream of a better world. They are aspects of God's will and purpose revealed in historic processes and personalities. When St. Paul said, "Never grow tired in doing what is right," he must have had in mind what Isaiah stated about God: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?"

A further reason for not letting go of Christian idealism is due to the fact that we realize now as never before that we ourselves are a large part of the problem. In this kind of a world, all mankind stands indicted. The judgment of Jehovah was leveled most heavily upon Israel because she had been most favorably situated for

the cultivation of religious and ethical idealism. The circumstances that led to the involvement of nearly all nations in the war may be laid at the doorstep of the Axis powers, but the social sins making the conditions leading to involvement must be borne by all nations alike. World War II is not only the failure of internationalism; it is the failure of nationalism not alone in Germany and Japan but likewise in Britain and America.

What applies to the nation applies at this point to the individual. The failure of Christian idealism is our failure. No one of us stands in isolation from the collapse of prohibition, the brutal conflict of capital and labor, the terror of race antagonisms, and the horrible evil of the present war.

Each of us is a part of the problem. Race prejudice in our hearts against the Negro or the Jew is the same prejudice Hitler has exploited in Germany. Our exclusion from the human family of those whose skin is yellow, black, or brown is the same kind of exclusiveness that has created the greatest hatreds of our time. Our own self-seeking individualism, which plans first and foremost for ourself, our family, our class, or our church, is the same kind of self-seeking that has thrown the nations of the world at each other's throats. Our blind use of force in family affairs, in business, or in handling a community menace is the same method that today is heading the world toward the abyss of great darkness. We have all had our share in bringing catastrophe upon the world.

But if we are a part of the problem, we are certainly a part of the solution. The concept of total war must be carried over in time of peace in order that all persons and groups will feel a responsibility for the permanent establishment of ethical idealism.

It is well for the churchman to realize that this concept is already present in many places. The church does not stand alone in the struggle for a better world. Such agencies as the National Resources Board and the Brookings Institute, great industries like the Ford Company and General Motors are turning their research efforts more and more to the handling of the vast problems created by present world conditions for the prosperity and well-being not of the few but of the many. In the total effort of peacetime the church will not be expected to provide the blue-prints and graphs for social changes, but rather will serve as the source of the spiritual dynamics necessary to see the plans made and successfully carried through. As has been said, the church will do the inside job. It will create the mood and spirit and provide the background against which the practical steps will be taken. In this forward movement, other agencies will grow tired of well-doing. Their effectiveness will be cut down by compromise and political intrigue. Their hopes and plans will be blunted by individuals of great influence who will do all in their power to frustrate changes in the status quo. But the Christian is dedicated to an unfinished task. He will "never grow tired in well-doing," he will never be satisfied or willing to concede that this is the best possible world.

Pierre van Paassen, in his little book, "The Time Is Now," tells of a boyhood adventure in Holland. An old man told Pierre and his companions of gold that lay buried in the bottom of a mine. Driven by a thirst for gold, they found the mine but dared not venture down the shaft upon the water-soaked old ladder. Then, to their relief and joy, they found gold at the mouth of the shaft. Overjoyed, they gathered as much of it as they could carry into bags and rushed back to the village feeling as rich as the burgomaster of Amsterdam, only to learn that w they had taken for precious metal was fool's gold.

Much of our contemporary discouragement and d lusionment about Christian idealism is due to the fact we have done our adventuring too near the surface. have trusted too much in our human schemes, our po cal maneuvers, our Conference resolutions, and our mons. To go further now we must go deeper. We m be willing to make greater sacrifices in order to reach realize those things St. Paul had faith in, when he ur his friends never to give up the faith or grow wear doing what is right.

★ EVERYDAY LIVING by JOSEPH FORT NEWTO

"Inasmuch"

"Inasmuch as ye have done it unto one of the leas these my brethren, ye have done it unto me," said J in His picture of the Day of Judgment, which ough be called "The Great Surprise."

The test applied in that scene is simple, direct, fin the good men have done to the frail, the needy, the lorn. No word is said about our belief, or about rit only the doing of good counts.

Not spectacular good, not self-glorifying good, "little, nameless, unremembered acts of kindness an love"; like giving a cup of cold water, or visiting sick, or those in sorrow or in prison.

Such artless acts, which every one, any one, can the merciful Judge accepts as if done to Himself—He identified Himself with humanity in its woe, its joy weariness, and its bitter need.

Truly it was a complete surprise. Those who thought themselves very religious found that they put off the left side: "I never knew you," was the as bewildering as it was devastating.

Others who did not know whether they had an ligion or not, having formed no theology, found simple doing of good approved and applauded by One whose smile was the supreme blessing.

So this is religion, as Jesus saw it, although He did use the word, but always the word "life" instead— to show us that only such religion as blooms in the d of good is real and worthy.

Such a verdict reverses our human judgment, as spiritual mind usually does. It finds God, not in dr meditation, but in the actual contacts of life, every where human beings struggle with ill lot.

Here is the great mysticism—if we are to use the at all—the mysticism of doing good. It looks for Goo at the end of the rainbow or in the field next but but in the man next to us.

What matter if we have no vision of blinding ecs No logic linked and strong leading us to God? I help to lift the load our fellows bear along the way, are kind, we have the Reality!

"Inasmuch," our doubt is dissolved by deeds w the reach and skill of every one of us. O, my soul, rem ber!

The Bible—Livest Thing in Literature

"Good News" in One New Language Every Month for Thirty Years

FRANCIS CARR STIFLER

is recent fascinating book entitled "Christianity) Press," Dr. Edgar J. Goodspeed calls attention to t that "within twenty years of the death of Jesus, anity entered the Greek world and found itself in nosphere of books, of writing and publishing, of s and readers; of all of which it soon learned to mazing advantage."

n the day when Paul first took his pen to write the ne of his first letter, the Christian religion has l on the publication of its authoritative documents. n the very beginning, the Christian missionary has d that unless his work is undergirded with the n Word, it is doomed to failure. This conviction hind the amazing story of the translation and pub- n of the Scriptures into the tongues of men.

inning possibly with Ulfilas, the apostle to the in the fourth century, literally hundreds of lan- s have been reduced to writing in order that the l might then be given to the people in a permanent The librarian of the American Bible Society re- l at the opening of this year that some substantial f the Bible is now available in 1055 languages.

sibly nothing points up the miracle of Bible- shing more sharply than the incredible fact that the , or some substantial part of it, has for the last thirty been finding published form in a language hitherto ut it, at the rate of *one new language every month.* Bible is indeed the livest thing in literature!

the middle of the 15th century, which marked the t of printing, the Bible had found its way into thirty- languages, including all the principal ones of Europe. the aid of printing, and the arrival of the new days e Renaissance, came a fresh impulse to publish the l, which increased the number of languages to pos- t from 33 to 71 by the beginning of the 19th century. hat time a new chapter opens, for those were the of the beginnings of the modern world mission of hurch, the days of Carey, Marshman, Ward, Judson, Morrison, days born of the evangelical revival of 8th century.

nong other fruits of these epic days was the birth e great Bible societies: the British and Foreign Bible ety in London in 1804, the American Bible Society 816, and many others. The single, simple purpose of e societies was one of the undergirding pillars of the ionary movement.

oday the publishing of the Bible is the greatest book ness in the world. Through times of war and times of e it continues to report the production and distribu- of over 25,000,000 copies every year, in hundreds of gues, distributing the sacred volumes in every continent on hundreds of the islands of the sea, in an effort to fy a demand that is never met.

he vigor of this enterprise is evidenced by what has pened in the last six years in Turkey. In 1936 the kish government decreed that thereafter all publica- s in Turkish should appear, not in the customary bic script, but in the Roman letter; and further, that national language should be purged of all Persian, Armenian, and other foreign words. At one stroke this edict rendered useless the Turkish Bible that had been serving the Ottoman people for more than one hundred years. At once the missionary forces in Turkey appointed one of their number, Dr. F. W. MacCallum, just approaching retirement, chairman of a committee to produce the Bible in the revised language—a colossal task which saw its consummation only last year in the publishing in Istanbul of the first one thousand copies of the modern Turkish Bible.

Great as is the company of these who publish the Word, the needs today are far beyond the capacity of the Bible societies to supply them—even though there were no obstacles erected by the war. Consider the situation as it appears in Latin America. All but one of the seven agencies of the American Bible Society in Latin America reported larger circulations in 1941 than the year before, the total for the year exceeding by 31 per cent that of any former year in the Society's Latin American work. But this enheartening increase by no means represents the demand. Probably three times as many volumes might have been sold had the books been available.

When this fact was stated recently to a visitor at the Bible House, he inquired, "And why did not the Society supply the books, since they are for the most part distributed by sale?"

The answer is a revealing one. The books are sold, but many of them, especially the Testaments and Bibles, must be sold at but a fraction of their cost. The ordinary wage earner in Cuba or Brazil is paid so little that for him to expend even fifty cents for a Bible would be prohibitive. This lays emphasis upon the fact that the Bible societies are still missionary societies depending upon the gifts of missionary-minded and Bible-loving people to care for the costs which many people are not able to meet.

Next consider China. The publication of the Scriptures in China since the beginning of the Japanese invasion in 1937 is an epic tale. Through all these tragic years, if one counts a single gospel portion as a volume, China has bought more volumes of scripture than has any other nation on earth, the total number each year being almost a quarter of the whole world's output.

Of course, China is the most populous of all the nations; but when one is talking of books, he must consider literacy. China is only now making a determined effort to increase her literate population. A leader in the literary revival now going on in China predicts that five years from now there will be an increase of 140,000,000 Chinese people who can read.

The further expansion of scripture distribution lies in large measure with the American people. Already the war has sorely crippled the work of the great Bible societies of England and the continent. The last two years have found the American Bible Society taking over the administration of the work of the Bible Society of Holland in the Dutch East Indies, and the publication and distribution, formerly done by the British Society, in several European countries. Translation work hitherto super-

(Continued on page 825)

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Faint Glow in Dark Skies

In spite of the millions of words being written today relative to the social, economic, and political problems of Europe, little has been said descriptive of the impact of war upon the religion of that continent as a whole. This lack is now met in a most adequate fashion by the appearance of Dr. Adolph Keller's "Christian Europe Today."* Perhaps no one is better fitted for such a task of record and interpretation than this Swiss scholar. World-traveler, university professor, able linguist, author, leader in the ecumenical movement, and withal spiritually minded, he brings to this responsibility a wealth of experience and first-hand knowledge possessed by very few men.

The first hundred pages are worth the price of the entire book to anyone who wishes to penetrate the surface and catch the deeper spirit and temper of Europe's churches and churchmen. A masterly analysis of the forces underlying the present war is followed by a resumé of church-state relations and religious liberty in the various countries during the last half-century. We are then given a factual summary of the burdens more recently thrust upon organized religion in Bolshevik Russia, in Nazi Germany, and in the so-called Occupied Countries. Single chapters are devoted to Protestantism in Spain and to Roman Catholicism in the present era.

An entire section is given to a description of the reaction of the church to its cross—the new incentive to witnessing, the reorientation of theology, the struggle of faith with the problem of war, the spirit of inner resistance, religion in the camps and in the life of youth, and the fresh motif dominant in the churches of Great Britain. The author confesses he writes about a dark scene. But he reminds us that it is a temporary one. Therefore, in the last dred pages he looks to the future and to recons tion. So far from being destroyed, Christianit believes, will be strengthened by its trials. But he tinues, "Rebuilding the church and a new world cannot come simply from blueprints or organizat efforts, but rather from a spiritual deepening o life."

*CHRISTIAN EUROPE TODAY. By Adolph Keller. Harper & Brothers: New York. Price, $3.

Cover

Strong reminder that churchmen need in days to be about their Father's business, appears the title, "Conversions Today," on the front cov this week's HERALD. The paragraph is taken from of the chapters of that excellent book, "The Rel of a Healthy Mind," written by Charles T. Ho and published by the Round Table Press, Inc.

A Warning

So penetrating and thought-provoking is th stract of a sermon on "Christian Liberty"—pag of this issue of the HERALD—that it should be with care not once but two or three times. Th mon was preached by Dean W. R. Inge on Ju in St. Martin's-in-the-Fields, London, at the an meeting of the Modern Churchmen's Union, and first published in America, we believe, in *The Ch man,* liberal organ of the Protestant Episcopal Ch

Interesting Letter

On page 823 of this issue of the HERALD, unde title, "'Gripsholm' News," there appears an int ing account of the experiences while on a voya America of a large group of persons who had interned in the Far East. The writer of the let Miss Jennie Lind, in charge of the Methodist s for girls at Kiukiang, China. She spent her last lough as a graduate student in Boston University

Brazil in the War

Announcement on Saturday of last week that B had joined the Allied nations in their war ag Germany and Italy was hailed everywhere thro out the world as a straw showing the directio the wind. Brazil in general sentiment has been pathetic with the United States for a long time; in recent weeks the whole nation has been ince against Nazi outrages in the sinking of ships the killing of men, women, and children. These factors doubtless helped to influence Brazil's dec to make war. In addition, however, there has growing in South America during the past six mo a conviction that the totalitarian powers ultim will be defeated in the world struggle. That the re action of Brazil reflects the shift of opinion in countries is illustrated by the reaction in Portug neutral state. The Lisbon *Diario de Manha,* orga the National Union party, says editorially:

> "The form of friendship between Portugal and Brazil not disturbed by events."

DOES RELIGION PAY?

ing question on the lips of almost every Amer- "Does it pay?" To a far greater extent than we do we use that query as the measure of value. ily, of course, the question relates to transac- n the business world, but more and more its has widened so that today it sets the standard tics, education, art, and even in religion. It has orrectly observed that the age in which we live en marked by the "dominance of the business The educator, the writer, the minister, the have all been forced to take second place in esence of the all-absorbing question "Does it The situation spells tragedy. We have lost than we dream by thinking only of profits. The and inspiration of nature and of life itself have away under the death-dealing touch of gold. e things do not pay. They furnish no selfish ad- ge. They bring no material gain. They produce oney profit. Such are uncalculating generosity, andon of self-sacrifice, the expenditure of time energy in helping the helpless. These things, the budget is balanced, show that the account is y in the red. Idealism does not pay. And yet it pay. The blind business man thinking in money cannot realize what he is missing when he con- himself to the one question "Does it pay?" What ocks and bonds, property personal and real, divi- s and profits, if the soul be dead? At the end, the "darkness deepens," he will find himself unded only with things—no deep sense of the nd peace of eternal realities. Only things!

d indeed is the fact that the question "Does it ," with its hard metallic ring, has been applied eligion. For religion above all else is the deep e of power and incentive for living. Without reaching up and beyond the things of earth, hu- existence can have no permanent or abiding sig- ance. Religion has been withering up under the inance of the business man. Said a so-called "big an" of his minister, "I don't care for his preach- but he brings in the 'gate receipts.'" "There is one answer," said another very "practical" lay- of his church paper. "If it cannot go on with me from advertising and circulation, close it out." Ve test the "efficiency" of religion by what? By osing church structures, by statistical tables, by debts paid," by crowded audiences, by all the and fever of a "going concern." What of the soul man? The very question has a far-off, antiquated nd. It used to be asked in the long, long ago. But ay the dominant question is, "What of the body man?": "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"—and one might add, "Where shall we go?"

Soul? Have we, like Charles Darwin, lost our sense of beauty? Can we appreciate moral values? Can we aspire to nobler things? Can we hold our will to doing right? Does eternity mean anything, or are we lost in time? Can we pray? Can we gladly give ourselves to help our fellow men? Do we believe in God, and act as though we had that faith? These questions pointing us to the sky indicate what "soul" means. It is a fearful thing for a man to lose his soul, and we do not mean by the expression "lose his soul" merely missing heaven as his destination. We mean in this life to be left only with a body of flesh and bones and nothing else.

Does religion pay? We propose to steal the business man's thunder and answer the question not from the angle of theology or Bible teachings but from practical observation. Does religion pay in everyday life? We must have something to live for, and it must be big enough to stimulate all our powers and energies. It must be big enough to keep us "on the job." It must ever draw us on to larger and better achievement.

What is the answer? Dollars and cents? How mean and poor and dead they look as the aim and end of life! No, not dollars and cents, but a feeling of eternity in the heart, a conviction of abiding meaning back of the universe, of a God who cares, of the undiscovered possibilities of human growth and development, of purpose in the world, of the brotherhood of man and the final redemption of the race from the slavery of ignorance and sin. Religion pays in this life and in the life to come. It brings meaning and incentive to the struggle of the sons of God for Christ-like achievement. It lifts the aim of life and furnishes creative power, and endurance for daily living.

Religion, true religion is therefore not only a spiritual but also a practical asset for the hard-headed business man. Merely from the angle of financial success in the best sense of the word, religion is needed. It emphasizes integrity, sharpens the wits, creates patience and courageous endurance. It lifts one's occupation above the level of mere money-grubbing to the plane of discipline and service. It gives purpose to life, and a sense of fellowship with all the other toilers of the world. And yet to seek religion and practise it for the sake of merely increasing profits means defeat. Religion must be sought and pursued on a nobler motive. We are to seek God for Himself and glorify Him forever.

British Methodism "In the News"

An Interview With Dr. Walter W. Van Kirk

RALPH STOODY

"If the concept of an ecumenical church is ever to become a reality, an imperative preliminary step must be a closer acquaintance across the Atlantic between the spiritual children of John Wesley."

This is the conclusion of a distinguished American church leader and Methodist minister, Rev. Dr. Walter W. Van Kirk, who has just returned from a month's mission to church groups in England where, at the invitation of the Archbishop of Canterbury, he has shared in representing the American point of view on questions of the church and the post-war world. Dr. Van Kirk is a secretary of the Federal Council of Churches and the promoter of the historic Delaware Conference on the Study of the Bases of a Just and Durable Peace. His voice is known to millions who hear his "Religion in the News" each Saturday evening over NBC's nation-wide hook-up.

When we observed that Dr. Van Kirk's visit to England was to cover the days of the annual session of the British Methodist Conference, we felt certain that the English church leaders would put its meeting in Manchester on his itinerary. This was confirmed by Dr. Van Kirk in his answer to our first question after the greetings were over upon his return by clipper the other day. He had attended the Conference, spoken at a session over which Lord Rochester had presided, and had enjoyed informal exchanges of views with the officials, ministers, and some of the local preachers attending.

Mention of the local preachers reminded Dr. Van Kirk of the deep impression that these devoted laymen of British Methodism again made upon him. It was in this connection that he described what seems to have been the spiritual high-point of the month. Not in Canterbury Cathedral, or St. Paul's, or even in the Methodist Conference sessions did it occur. It was in the simple pastor's room of the Methodist church in Newcastle-on-Tyne. Here Dr. Van Kirk was the Sunday pulpit guest. Shortly before the service, two local preachers entered, introduced themselves, suggested that they would like to pray with the visiting preacher, and then, on their knees, offered moving and fervent petitions that God might speak through him in that hour. "I was deeply touched," said Dr. Van Kirk. "It is an inspiring custom."

That English Methodism is primarily a church of the laymen is soon evident to the visitor, Dr. Van Kirk observed. Their circuit system, with one or two ordained men on a many-point charge and a rotation of lay preachers to supplement their labors, is perfectly adapted, because of its flexibility, to meet the current shortage of ministers occasioned by three hundred British Methodist ministers in the chaplaincy. Another advantage he noted in the use of laymen is the training in public speaking that they receive. This has equipped many local preachers for important responsibilities. Two, he found, were on the town council of Newcastle. Many hold places of leadership in the Trade Union movement, gained by their facility in speech. In Parliament, and otherwise prominent in the Government, are many more, such as Sir Kingsley Wood, Mr. Isaac Foote, Mr. George Tomlinson, and Mr. Arthur Henderson. The local preachers in positions of public trust are quite out of proportion to their numl

While there are more rigid standards of training for (ference membership in England than have prevailed in United States, the variation in ministerial salaries is m less than in this country, Dr. Van Kirk learned. Ye allowances range between three hundred and fifty four hundred pounds, with a retirement pension a forty years of service of one hundred and fifty poun year.

"What about church attendance in the United K dom?" we asked Dr. Van Kirk. "I did not learn that numbers worshiping show an appreciable increase," replied. But he then hastened to point out that with complete mobilization of the country, the seven-day w week in the armament industries, the millions of in the service, and the multitudes of women and chil who have been evacuated from urban centers, it wo be surprising if the churches could keep to anything normal levels. While the end of the war will bring b most of the absentees from the classes mentioned, Dr. Kirk noted one group which seems to have been m permanently estranged. He was informed that the la movement once had found its leadership, and in m cases its meeting places, in Methodist churches. Opposi on the part of employers has had a tendency to push trade unionists out of the fold and consequently to d inish the influence of religion among the work Whether this group with which Methodism was onc influential can be won back from its secular spirit se to be a question.

Fifteen hundred Methodist churches have suffered f enemy action, Dr. Van Kirk was told. The war spir strong in the church, and no communion has come quite as unqualifiedly as the Methodists in their st ments in its support. Although Mr. Henry Carter, who thirty-one years has been the Methodist temperance social welfare secretary, has given devoted service to th whose consciences have forbidden participation in this activity has been more personal than official and sympathy with their point of view is not typical of average British Methodist. Canteens in 750 churches h been established, and relief and other morale-build activities have been organized in hundreds of others. Th has been some protest on the action of the recent Con ence in relaxing the standing order that banned cer amusements on "Metho-trust premises," but the majo seemed to regard the move as recognition of the spe demands of a changed world. On the positive side, Conference set up a "Youth Department," which has its purpose the saving of "British youth from the trag which has overtaken the youth of Germany and Ita

The Conference, Dr. Van Kirk reported, voted he approval of the now-forming British Council of Churc but temporized with proposals looking toward orga union of the Free Churches. This rejection, he was assu was not to be interpreted as opposition to the principl further union, but was simply to postpone such consid tion until more time had passed in which to consolid

(Continued on page 825)

HINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ible Looks at Religion.

ELIGION AS PREPARATION.

ne, thou good and faithful servant: thou hast been faith- a few things, I will make thee ruler over many things: ou into the joy of thy Lord.—Matthew 25:21.

parable of the talents plainly teaches that this life eparation for the life of the world to come. This whether we interpret the parable as thinking of the life in terms of a world reconstituted at the second of the Lord, or as lived in the heavenly realm of leemed. But it is safe to say that this idea of our life as preparatory is very little stressed nowadays. t preaching magnifies the here and now so much e hereafter is almost forgotten.

ertheless, it is impossible at times to help wonder- hether this denunciation of other-worldliness does present more noise than thought. For once you be- th the belief in immortality and let your mind go k on it, it becomes clear that this life is important because of its effect on the spirit that is to endure this phase of existence is over. If you hold to the f a conditional immortality, then the present life s its worth from the belief that it presents us with the of achieving or receiving a life beyond the grave. out the idea of preparation, and the life that now is logical place in a scheme of things that includes lief in immortality.

aversion to the idea springs from many sources. f them is the evil spirit of this world that is strongly ed to any tendency to look beyond the confines nity Fair.

"The world is so full of a number of things,
I'm sure we should all be as happy as kings,"

ritten as the expression of the child mind, but it is curate putting of the idea which, in a much more sticated form, dominates the thinking of the world- In an unconscious infantilism the self-styled sophis- s are so completely occupied with their fascinating hat they resent the thought of another and a dif- world in which no things, however numerous, ount for anything at all, a world for which they d now be preparing themselves. They decry with derision the idea that in this world they should con- themselves as pilgrims and strangers—for them the f "man of the world" is high distinction. The Chris- church has not been free from the contagion of this of worldliness that, with all the power of a bril- self-confidence, vaunts the glories of the visible and ble treasures which it has heaped up in an impos- mass. The church has tended to be apologetic in hing the vanity of this life save as it is a preparation better, and it has given this part of its message less less prominence, until it has almost completely cted it.

ere are, however, more respectable reasons for the ct of the idea. One is the fact that emphasis on the next world has often taken the form of denouncing this present world as utterly worthless and altogether evil. The saints were urged to forsake it altogether, and the caricature of the Puritan as a grim kill-joy has its warrant, such as it is, in the tendency to make the transcendent glory of the world to come the ground for demanding a withdrawal from the enjoyment of the world that now is and from all save its most necessary activities. But this is not a reasonable, much less a necessary application of, the idea. There is no trace of it in the teaching of Jesus. His own open enjoyment of this life brought on him the censure of the "unco guid" of His day. In the parable of the talents, the man who was so obsessed with the idea of his Lord's coming that he avoided all perilous use of his talent was denounced as wicked and faithless. Properly understood, this idea of the final importance of the life to come furnishes the only rational ground for making the life that now is a joyful adventure.

Another thing that leads to the depreciation of the idea of this life as a preparation is the false and insipid ideas of heaven which persist. The conception of the heavenly life as a perpetual rest, of the new Jerusalem as the place

"Where congregations ne'er break up,
And Sabbaths never end."

is not, to tell the truth, particularly exciting or alluring. It is silly to try to furnish a ground plan of the heavenly city, or to attempt a detailed description of its life. But certainly the heavenly life centers in a close and unhampered relation to God, and this is utterly opposed to the conception of a static existence of endless rest. Between Jesus and His Father there was and there is a flawlessly harmonious relation. It meant for Him on earth the perfection of service—"My Father worketh hitherto, and I work." And in heaven He ever liveth to make intercession for us. Rest in heaven there is, but it is the peace of those who serve in complete confidence born of rich experience, the assurance that the work they are doing is of such high value that to have a share in it is the full satisfaction of all desire. Joy there is, the joy of an ever-widening field of free achievement, an ever-deepening fellowship with Him who is perfect goodness and perfect love. Heaven is the city of a life which is set free for infinite achievement and endless growth. For this our little life is a preparation, a time in which we learn the rudiments of that higher education that goes on in the radiance of the heavenly city.

The soldier in the training camp is foolish if he does not think of his life there in terms of the stern actualities of active service. He is no less foolish if he is so filled with the thought of life in the field that he looks with contempt and impatience on the duties of his basic training. That basic training *is* basic.

So the Christian cannot hope to live to the full the life that now is unless he realizes its relation to the life that is to come. For he knows his life's meaning only as he sees it against an horizon on which shine the far-off towers of the city whose builder and maker is God.

People in Flight

The Church and Shifting Populations

MARK A. DAWBER

One of the most disturbing facts in modern civilization is the vast uprooting of peoples. The constant migration of peoples back and forth between city and country in search for a living is not a very encouraging sign. It does not point to an advancing civilization, but rather a civilization the tides of which have begun to recede.

Add to this uprooting process within countries the tragic uprooting of peoples from the land of their birth to some other country as a place of refuge, and you begin to get a world picture of shifting populations, the like of which has never before been witnessed in history.

In the United States, the problem of shifting populations was first evidenced by the flight from the land. The industrial revolution that has been taking place during the last twenty-five years has been responsible for the exodus from the country to the city. Other factors have entered in, such as the depression of agriculture following the first World War and the mechanization of agriculture. Farmers in the United States have been steadily losing ownership of their land.

This flight from the land is also a problem of the abuse of the soil. Men have failed to see the spiritual basis of agriculture in the stewardship of the soil.

For the time being, of course, owing to the vast expansion of the war effort, some of the worst elements of the migratory labor problem in agriculture are disappearing. In fact, in some states there is a real shortage of labor, and crops are perishing. But this is only temporary, and after the war we may expect the problem to reappear in more acute form.

Flight from the City. But the migrant movement of the last fifteen years in the United States is not alone a rural matter. The collapse of our industrial system following the first World War was responsible for the terrific problem of unemployment with its consequent exodus of millions of people from industry and the cities.

The present migration to the cities for the purpose of working in the war industries is relieving the situation on its economic side. But on the spiritual side the situation remains unchanged. Most of these people know that their tenure in the city is limited—it is for the duration—and they are not making plans for any long-time residence in the city. Thousands of them are living in trailers, other thousands in temporary homes that will be removed or destroyed when the war production is over. A large proportion of these war industry workers are young married people.

Flight from Europe. No story about the shifting population could be complete that did not include that tragic migration of refugees from Europe. The aftermath of the first World War, with its terrible depression, its periodic revolutions, its devastating nationalism, suspicion, and race hatred drove hundreds of thousands of persecuted people to this country. The last two years of Hitler's rule have added thousands to the procession of people seeking a new world in which freedom might be gained.

It is impossible to give the exact number of refugees that have come to this country or gone to other countries since the rise of Hitler. The United States immigration authorities do not distinguish between immigrants as s and refugees. But 120,000 is a rough estimate for the decade.

Flight in America. This story of refugees is by means limited to those from European countries. war has brought the story very near to all of us s the event of Pearl Harbor. One would not suggest the evacuation of the Japanese in this country is c par with the removal of races in Europe. It has been c on a high humane plane here, all things considered, in many instances for the protection of the Japanese th selves. But, just the same, we are witnessing a ter uprooting of people. There are about 127,000 in the Un States—some aliens, not by choice but because we refused them citizenship, many of whom are now quired to leave the country; others, citizens, born in country—a home-loving people who perhaps more any other race have developed a self-sufficing econ many of them very efficient farmers. Now they are a as it were.

The Flight from Reality. Little has been done as y face frankly the realities of the situation. We have content to accept the ministry of relief to migrants a only obligation resting upon the church. We are beginning to realize that an even more important gation confronts us, that the removal of the caus equally demanding upon Christians as is ministerin the distress which is the result.

The questions that arise out of our experience shifting populations are exceedingly important from viewpoint of the crisis that democracy is now facing also have deep implications for the Christian church. answers to some of these questions cannot long be poned; we therefore submit a few for consideration

Must there always be people roving in search of ployment, always seasonal employment? Must always be homeless families? Can they be made pe nent on the land? How can they be adequately care if they still continue a shifting population? Is th American problem only, or will it grow in other c tries as our so-called civilization develops? These actual questions that have been presented. While can be answered separately, there is one over-all an to these questions which can be stated as follows:

If our present economic system, with its productio profit and not primarily for service, continues, the no hope that we can reduce the number of people are transients—rather, the number will increase.

We now face a choice among several alternatives Are we willing to share in larger measure the pro and proceeds of machines with the people who othe will be displaced by them? (2) Do we prefer to keep mass of people on relief? (3) Do we prefer to allow to become migrants and drifters, picking up a very carious living where they can?

Unless we are willing to answer the first questi the affirmative, all that is left as a general answer is or migrancy. We are opposed to either. Both are den izing. We believe that people are more important

es, and therefore propose to solve the problem other way. There is one way that is still open. can be put back on the land on a self-supporting

ts from Religion. One of the most devastating of this uprooting of peoples is its effect upon re- living. Many of the refugees and migrants were ly part of the life of some community, with its institutions and particularly its churches. Now e adrift so far as organized religion is concerned, for such efforts as are going forward under the Missions Council of North America.

here is no local institution to provide a sane and intel- religious ministry to thousands of these impover- and depressed transients, we should not be sur- that they fall prey to the varied forms of religious nent which serve to take the place of formal enter- nt. The boys and girls who must grow up in such nosphere face a terrible handicap in the matter of and normal religious development. The ministry small sects to the transients is short-lived, but it behind a trail of disappointment and disgust that difficulty for a more valid and constructive relig-

n the war is over and America and the world to settle down to a more normal existence, what going to happen? This question comes to us over er again as we visit the various sections of the y where these millions of uprooted people have r war purposes. One hesitates to predict. All we care s that experience has proved that we may anticipate r great movement of people. This will take place countries and between countries. Moreover, these als are always accompanied by depression and its unrest and stark poverty. All of this would sug- e importance and necessity of the church's gird- elf now, in order that it might be ready to meet w and even greater demands that will be made .

"GRIPSHOLM" NEWS

e following letter, written by a passenger on the dish steamship, "Gripsholm," which is bringing 1451 ericans and other nationals to this country from the East, reached Boston from Rio de Janeiro about a k before the date scheduled for the arrival of the vessel in New York on August 25.]

S. S. "Gripsholm"
Nearing "Rio"
August 9, 1942

ar Friends:

so long a time on the ocean, we begin to feel a e Columbus as we approach the New World, the continents. It is just two months since we landed ghai, and we haven't seen much but water since t on June 29. Never before has a voyage quite long enough; perhaps I shall be satis- s time. It has been a wonderful voyage thus far, storms, and with only a few rough, cold days ve rounded the Cape of Good Hope. We were ot to stop off at Cape Town. Even yet it all seems ream—the leaving of the land and people we love, rs of war experience, and this very voyage itself. -ocean we have been looking backward most of e, thinking of those whom we have left behind. After Rio I'm sure we shall be looking forward to the actual homecoming.

When we first heard that repatriation would take us by this seemingly endless water route we were rather impatient about it. It seemed to us that by mutual agreement there could be a way arranged directly across the Pacific. We are amused now as we recall our surmises, our anticipations of heat, malaria, discomfort, and what-not. Especially did we dread being dumped from one boat on to the unfriendly coast of Africa, with no one to help transfer baggage, as we were told by the managing powers in China; or on to another boat in mid-ocean. They greatly limited our baggage because they said we would have to carry it ourselves. It all seems so ridiculous now, for in Lourenço Marques there were all facilities for the moving of baggage; everything was comfortable, pleasing, and beautiful—in short, we had a delightful time in port.

Mr. Fuller, of our mission at Inhambane, four hundred miles from the coast, was in Lourenço Marques while we were there. A group of us "W. F. M. S. girls" were standing in the public square near the docks, when he came along and asked if we knew whether there were any Methodists on the ship. Of course we were happy to admit that we were some of them, and he was very pleased to find us upon his first inquiry. He made our stay in port very interesting in that he conducted us on a little jaunt into the country, where we visited a small village and saw the women at work, grinding corn and preparing their food. One evening we had a native meal at the home of a pastor, and while we ate, a group of church members sang hymns softly. After the meal there were testimonies by some of them, and each of the round dozen of us introduced ourselves and gave a short talk about our work in China. It was after midnight when we returned to the ship—happy to have had this fellowship with God's children in Africa.

The State Department has kept us occupied at times, filling out questionnaires on our personal history and on conditions in the East. After Rio, our Methodist group of about two dozen will have a number of discussions in the effort to clarify and crystallize our thinking, so as to be better prepared for what is before us at home. We feel our responsibility all the more because we are so small a group. The Presbyterians are an even twelve dozen in number! There are 683 missionaries on board! It is indeed a privilege to travel in such illustrious company: many of our country's diplomats, and those of South America, and so great a representation of ambassadors for Christ. I wonder if we are fully aware of our high calling.

How grateful we are to our Heavenly Father for His protection and guidance all along the way. In the words of an old Methodist hymn that we often sang in Kiukiang before we left:

> "We'll praise Him for all that is past,
> And trust Him for all that's to come."

God be with you till we meet. With love and greetings,

Jenny Lind.

——If you stay away from church services on account of lack of gasoline for your car, you are simply making an excuse. Your gasoline ration is quite sufficient to enable you to do all necessary things and to carry you to church on the Lord's day. We suppose that until the end of time men will be giving what they consider good excuses for absence from their church services.—*The Watchman-Examiner.*

Christian Liberty

The Church Must Provide for the Freedom of All Believers

W. R. INGE

Liberalism and liberty are out of fashion. In philosophy we have had the doctrine of pragmatism, that truth has no meaning except what suits us; there is no such thing as absolute truth or beauty or goodness. In history we have Oswald Spengler arguing that by ineluctable necessity we are entering upon a period of "Cæsarism." "World-history," he remarks at the end of his book, "has always sacrificed truth and justice to might and race, and passed doom of death upon peoples to whom truth was more than deeds and justice than power." Here was Plato's Thrasymachus parading his blasphemies nearly twenty years before Hitler came into power. In the totalitarian states we see liberalism and liberty openly derided and trampled on. Thinkers who will not prostitute their intellects to diffuse any lie that the government orders them to tell are persecuted, imprisoned, tortured, shot. And Germany, once the spiritual home of philosophy, scholarship, music, and poetry, either loves to have it so or is too much cowed to protest. Liberty and truth are not merely violated in practise; for the first time in history they are repudiated in principle. . . .

Carlyle's eternal verities are relegated to his limbo of old clothes. Although individual freedom, individual independence of mind, are essential to all true progress, the sturdy individualism that inspired progress in the past, that has created all our best human values, is decaying in the confusion and disillusion of our day. In their misery and helplessness men are surrendering to the mass-will which leads straight to tyranny. A servile, standardized mass-mentality is the greatest danger of our time. Intellectual freedom is disappearing with political freedom. Even religious persecution, long considered obsolete, has again raised its hideous head.

Even science—all-conquering, infallible science—has lost faith in its own principles. I am not competent to form any opinion about the physical theory of relativity, which its discoverer, Einstein, wishes to keep out of philosophy. But the victory of relativism in science is plain for all to see. There are now to be no laws of nature. For most purposes it is convenient to believe in Newton's law of gravitation, to say that parallel straight lines cannot meet, and that the three angles of a triangle are equal to two right angles; but if we choose to deny it, we are not wrong; Riemann will help us. Our astronomers start with a rather naive realism—stars and atoms are objectively real as we know them—and end with an outmoded Berkeleyan idealism, leaving an obvious hiatus between premise and conclusion. We hear much of laws which are only statistical averages, of the fallacy of causation, even of chance in nature.

I need not point out the connection of relativism with loss of liberty. If there are no things that we would die rather than do, no lies that we would die rather than tell, no foulness that we would die rather than call fair—if, in a word, there are no absolute values that stand in their own right, the revelation of the mind of God Himself, then freedom lies bleeding; there is no one to defend her.

What of religion in our time? I say nothing of the political churchmen, whom we have always with us. Many of us have read Huxley's tragical life of the "Emine Grise," Richelieu's adviser, a saint who became a Mach velli. But what is the significance of the startling fact t a dozen well-known men and women of letters have la not only professed themselves Christians, but have e braced the most uncompromising form of Christiani It could not have happened fifty years ago; most of th would have called themselves agnostics. Ought we to thankful that the materialism of the last century has far receded that no one is now ashamed to be a believ To some extent, yes; but I am not very happy about For Roman Catholicism is Fascism in religion; it appe to the same type of mind that swells the ranks of H ler's and Mussolini's followers. The same thing has h pened in France; the Spanish and French Fascists nearly all Catholics. Santayana speaks of "post-rational ligion." We remember Pascal's famous saying that heart has reasons which the intellect knows not of. the heart cannot reason; it can only make believe. T attractions of this kind of religion, and of this kind politics, are too obvious to need enumerating; but it k liberty, it kills toleration, it kills humanity. It is not faith of the New Testament and of the early church. Fa is the resolution to stand or fall by the noblest hypothe It is an experiment which ends in an experience; a it leads to knowledge, to *gnosis,* as Clement is not afr to call it, to an intellectual conviction, based on the s itual enlightenment which the life of faith has brou with it. Love, which "unites the knower and the know is the crown and goal of the quest. I do not for a mom wish to question the motives or to regret the happin of those who have found peace and satisfaction in t venerable church. But from our point of view as lib churchmen I fear it is not a very encouraging sympton the trend of present-day thought. Do you remem Newman's definition of education, as understood b Catholic? To pour truth into the mind, and seal it up perpetuity?

Are we to agree with Spengler that we are in for a l period of "Cæsarism," of depression and oppression which the sun of our "culture" must set in a dre "civilization"? It is just possible, but I do not believe The spirit of nationalism, so much stronger than it when it baffled Napoleon, will prevent any aggres power from holding Europe in chains. The love of f dom, the brightest vision perhaps that has ever daw upon humanity, will rise from its grave and expel tyrants with their whips and prisons and secret po We in England *could* not be enslaved. Does not our h burn within us when we read the praises of freedom Shakespeare, Burke, Wordsworth, and others of our g writers? Cannot we hear good Queen Bess saying to people:

"Let tyrants fear! I have always so behaved myself t under God, I have placed my chiefest strength and s guard in the loyal hearts and goodwill of my subje and therefore I am come amongst you as you see at time, not for my recreation and disport, but being solved in the midst and heat of the battle to live or

you all—to lay down for my God, for my king-
d for my people, my honour and my blood, even
ust. I know that I have but the body of a weak
le woman; but I have the heart and stomach of a
d a King of England too."

are is for intellectual rather than political free-
ough in fact the two stand or fall together. What
be the chief work of our Society in the troubled
at lie before us? I think I see now, more clearly
did thirty years ago, that faith must speak in its
nguage, and that the language of faith contains
ent of symbol, of poetry, of myth if you will. We
us need a bridge to take us across from the seen
unseen, from the world of fact to the world of
rom the temporal to the eternal, express it how we
he church must provide for the needs of all believ-
ose mental requirements are as different as the
es that we need to help us to see and read, dif-
spectacles for almost everyone, and not the same
old as for the young. These symbols are not the
of faith, as rationalists and traditionalists both
hey are the products of faith, which could never
e built upon them. The use of a bridge is to take
ss. There are many who do not wish to cross; they
earthly things" only. There may be some—saints
ystics—who are content to remain on the further
ut most of us need a bridge. Plato knew that phi-
rs need a bridge too; that is why he made his
The danger of traditionalism is that it insists on
he using the same bridge, which is useless for many
Institutional churches cater for the half-educated
e half-converted. Our business as liberal church-
not to tell traditionalists that their bridge is un-
orthy, but to see that those who need another bridge
prevented from using it.

have no wish to lay the foundations of a new ortho-
but only to gain freedom for earnest Christians to
ate some of their beliefs in their own way. For
men who would have liked to be clergymen and
would have brought strength to the church are de-
by the traditional dogmas which they suppose that
must accept. We should, I think, make the founda-
of our teaching the testimony of the Holy Spirit,
he Quakers call the inner light, and the acceptance
Christian standard of values. The latter is in some
easier to preach than it used to be; for the over-
te of the value of money, encouraged by the great
which the last century offered to success in busi-
s no longer nearly so common among us. Plain liv-
ill be forced upon the next generation, and I think it
possible that there may be a revival of communal
s in the old monasteries, for some of both sexes who
wish to withdraw from life in the world, and for
y people who may wish to end their days in quiet
ation, as is not uncommon in India. These are only
stions for the future activities of the Society, which
sure has not outlived its usefulness. We must not
being told that liberalism and liberty are out of
In due season we shall reap if we faint not.

ish Methodism "In the News"

(Continued from page 820)

ains of the union of Methodist bodies effected in 1932.
like American conferences, Dr. Van Kirk noticed
the climax of the English Methodists' session is not
e reading of the appointments. The conference comes
ly, while the connectional year begins in September.
The stationing committee in the meantime prepares the draft of appointments. During the war years the last-of-August move-around has been characterized by less than the usual number of changes, and those necessary have been confined within as limited geographical areas as possible.

The new president of the Conference, who succeeded Rev. Robert Bond, is the former mission board secretary, Rev. W. J. Noble. The first half of his ministry was spent in Ceylon. The lay vice-president is a Yorkshire attorney, Mr. Herbert Ibberson. Because of travel difficulties and occupation with essential war work only about a quarter of the usual thousand delegates were able to attend the session. Unlike an American Methodist General Conference, only four ladies were voting members. Other women were there in ex-officio relationships, including a number of lady missionaries. Increases over last year's missionary giving were reported. The Methodist women of the United Kingdom raised during last year one hundred thousand pounds.

In this contact not only with Methodists but with British churchmen of all allegiances, Dr. Van Kirk described himself as being constantly disappointed not to find a more thorough understanding of the organization, life, work, and outlook of American churches. In his address to the Methodist Conference he stressed the necessity of a closer fellowship based on better information concerning the programs and ideals of the respective Methodisms on each side of the Atlantic, and he has returned to the United States intent on developing more two-way traffic of information between the churches of the two sister nations.

The Bible—Livest Thing in Literature

(Continued from page 817)

intended by the British Society is now being sent to New York. The publication of Spanish and Portuguese scriptures, for many years done by the British Society, for both their own and the American Society's use in Latin America, is now being done by the American Bible Society.

The spreading of the Gospel through the printed word must ever be a missionary task. Nothing that the American Bible Society is doing in the present emergency more clearly illustrates this basic concern than the program of distribution which the Society is carrying on among the prisoners of war in the camps in Germany and elsewhere. In the past two years the Society has distributed over 200,000 volumes in these camps. They have reached the eager hands of men with virtually nothing else to read—men who speak English, French, Dutch, Norwegian, Slavic, Greek, Roumanian, Russian, Polish, Yiddish, Finnish, Italian, German, Serbian, Spanish, Hebrew, Amharic, Arabic, Armenian, Bulgarian, Czech, Ethiopian, Galla, Hungarian, Lithuanian, and Portuguese, and have brought a sense of hope and security.

The Bible is not just another book. It is *the* Book. A stimulus to the publishing business when books were written by hand and when but very few people could read, it has become in these days of printed publications the unrivalled book in all the principal languages of the world. With the rapid increase in literacy, the sharpening demand for political freedom, the closer-knitted fabric of the nations, we may confidently look forward to the wider and wider spread of the Word, more study of its rewarding pages, and more noble living according to its divine precepts.

This METHODISM of Ours

Whence and Whither?

by RAYMOND H. HUSE

Strongly Insist on the Instantaneous

It is probably true that sometimes Methodist folks have overstressed the instantaneous. Dr. James Beebe of blessed memory told me that he thought the weak point in the famous Centenary Campaign was that we tried to work it according to the psychology of a six-weeks' revival. Some things take time. A friend of mine saw this sign by a Pennsylvania roadside: "Antiques manufactured while you wait." Someone has said that the one thing God could not give Adam was experience. In the finest development of every individual life there must be "first the blade, then the ear, after that the full corn in the ear."

However, I believe there is an everlasting timeliness to the terse advice of Wesley at the heading of this article. It was suggested to me by a conversation I overheard at a Young People's Institute. Someone was raising the question with the dean as to the permanent results of it all in the life of the church at home—especially, of course, in Epworth League and Sunday school. It is a question I have often pondered myself. Even after many years of happy fellowship with "instituters," I am not sure what the answer is. So often, it seems to me, they go home and plan to come again and have a good time next year —and that is all. The reply of the dean was, "You must not expect too much, too soon. An educational process is gradual. Wait until these young people have been coming several years and then see!"

Of course, both the purpose and method of the modern institute are different from the old-time campmeeting. They cannot be measured by the same canon. As to which is the more fruitful I leave to the judgment of the recording angel—but the campmeeting certainly emphasized the instantaneous. Though recognizing the truth and necessity of growth in grace, those old-time campmeeting workers expected some things to happen in human lives at once.

Have we lost that confidence? Not wholly. I am not criticizing the sound psychological methods of the fine, consecrated leaders of the modern institute; and I know of many whose vision of life and service came by some conference camp-fire. Moreover, that the whole Christian experience is part of an educational process is increasingly realized by educators, secular and religious; but in such a process is there not a place for the instantaneous? May we not still have a crisis and a blessing?

Unless we are careful, this emphasis on the gradual may keep us from the highest New Testament standard of experience and life. Indeed, there are many among us who think of turning away from sin gradually. Dwight L. Moody's reply to that theory was, "Supposing a man stole $1000 from his employer last year. Then this year he will steal $900, next year $800, and after a while he will cease stealing altogether." It is only necessary to thus state the case to realize the absurdity of such a program.

Any temperance worker can tell you how impossible it is for a drunkard to become a sober citizen if he begins his new life by simply drinking a little less, hoping next to become a moderate drinker, and finally, a total stainer. It isn't done that way.

In other words, there is an element of instantane ness about a reformed life.

The apostle Paul applies this same principle to sin the spirit—indeed, to the sin-principle in our lives. now ye also put off all these; anger, wrath, malice, phemy, filthy communication out of your mouth. not one to another, seeing that ye have put off the man with his deeds; and have put on the new man, w is renewed in knowledge after the image of him created him."

In times past we have sometimes failed to recog the working of the Spirit of God in the gradual an see the divineness of the natural. Our present tenden to eliminate entirely the expectation that God may suddenly, and to leave no place for the supernatural. result has been that we have made entire consecratio alluring but far-away ideal, and our unspoken prayer been, "Thy kingdom come—but not yet."

I read somewhere that John R. Mott said that, ne the baptism of the Holy Spirit, he owed his succe Christian life and service to the keeping of the mor watch. I have quoted that statement many times but i always been to show the importance of the mor watch. I have passed over rather lightly the fact tha put it in second place—which shows that I, also, am i enced by the *zeitgeist*. Morning watch has to do with growth in grace that is gradual. The baptism of the Spirit has to do with a crisis and a blessing that is in taneous. A fine supplement to the eleventh chapte Hebrews could be written containing the names of who have borne witness to this fact. I recall Dwigh Moody, Francis E. Willard, Stanley Jones and Bi Francis W. Warne. These are not "holy rollers"—nor fanatics—but genuine New Testament Christians. their tribe increase.

In our church life, too, we need occasionally to stres instantaneous. As I read the history of various chur or hear it from the lips of some of the saints, I am pressed with two facts. One is that a faithful grou workers have toiled on to keep the church going. have gathered the children into Sunday school; they raised money to pay the preacher and the various co tional interests; and they have kept alive the world of Christianity. And gradually they have built into church a solidity that makes it the most substantial tution in the community.

The other fact is that nearly every church has a g chapter in its history, a time when, with almost the denness of a summer shower, a blessing from heaven and changed the spiritual climate of the whole neig hood and those who bear the burden in the heat o day. Many of them came to the Christ or found personal Pentecost in that revival they have never fo ten; and sometimes they wistfully wonder why it doe come again.

ALLEN E. CLAXTON

"He's Here"

look in on several people who are expecting visi- ow do they identify those they do not know? about disappointments?

e Jackie is waiting at the railroad station for his vho always comes home on the 5.35. The train is in now, and Jackie is thrilled with anticipation. e his let-down feeling as the last person leaves the m, the engine puffs off into the distance, and Dad come. As we go on our way, Jackie, full of youth- timism, decides to wait for the next train.

ndmother is an invalid in a wheel-chair. Today anxiously listening for the mail. Yesterday she be- a great-grandmother, and while the folks telephoned was twins, they said they had written all the details. lmother knows half the people who pass the house ir footsteps. "That's the delivery boy from the cor- ore." "And that's old Mr. Gibbons, who shuffles he walks." "And here comes the postman!" She's and she gets her letter.

ughter's watchful waiting is of a different nature. see, John is a fine young man and will probably be cess in business. But what about his bad temper? there's his lack of interest in the church. That's really made daughter hesitate to give him an answer question he has been pressing. She certainly admires even thrills to him, but does she love him enough "yes"? Is he really *the* one, or will someone else along later? She asks for time to make up her . She wants to see, hear, and know John better.

ther has anxious times of waiting, too. One night forgot his age and tried to keep up with us in our nent stunts. He'd been warned about his heart. When llapsed while chinning himself, Mother was the only who realized how serious it was. She thought the r would never come. Every time a car came up the she ran and opened the door. "Stand under the light," she said to me, "so he won't miss the house." ought he came in a hurry. Pretty soon he had Dad ng better, and Mom became herself again.

here just isn't any substitute for the doctor, the sweet- t, or the Savior we're expecting. He is the only one can do what needs to be done. At each approaching tep we cry out of our waiting hearts:

Art thou he that should come, or do we look for another? (Matthew 11:3.)

An Accessory

A friend of mine entertained a party of us for dinner, and in the course of the evening said, "Recently I heard of a certain Mr. X who was brought to trial, convicted, and imprisoned for complicity in a robbery that was committed without his knowledge. I want you folks to constitute yourselves a 'Court of Appeals,' to reverse or uphold the verdict of the Civil Courts; and I want your decision to be based on Christian ethics." We agreed to do our best and he proceeded with the details of the case.

"In his younger days, Mr. X had associated with a group of men looking for easy money who made their headquarters in an undesirable social club. None of them had any visible means of support. Their rackets included everything from petty larceny to blackmail. Mr. X gradually drifted from the group, established a successful business, and became a trusted and trustworthy citizen. His wife discounted his vivid tales of the 'club,' and his two little children never knew of it.

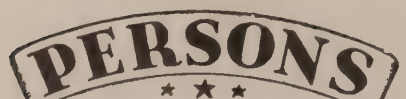
"One night, however, Mr. X was awakened from a sound sleep by a frantic pounding on the back door. Jake Sheene, the club's shake-down specialist, could hardly wait for the door to be unlocked. 'Turn off that light,' he snapped. 'And here, hide these bundles 'til the heat's off. I'll be back some time next week.'

" 'Wait a minute!' Mr. X caught his arm. 'What's in those packages? How do you know I want to keep them for you?'

" 'You've got to,' Jake whispered loudly. 'It'll pay you well; and I can't risk a stretch up the river for bank robbery.' By this time Jake was out of sight, and Mr. X was suffering from a case of jitters. He stuffed the currency in the sink closet and tried to collect his thoughts. His mind resembled a thoroughfare with traffic jams, shouting drivers, and charging vehicles racing through it. 'Call the police.' 'Is my family safe?' 'I could keep a good share of this money.' He decided to make no decision until morning. Further mental effort was rendered unnecessary by detectives who arrived with the dawn, searched the house, found the money, and took both it and him to jail. 'I intended to call the police,' was his principal defense. The jury said, 'Guilty.' "

The "Appellate Court" discussed the matter and finally rendered the decision, "Verdict upheld," because:

To him that knoweth to do good, and doeth it not, to him it is sin. (James 4:17.)



Dr. Arthur Bonner of Santa Cruz, Cal., a retired member since 1939 of the California Conference, and Mrs. Bonner, who were married in 1892 in Chicopee, Mass., celebrated their fiftieth wedding anniversary on August 9. A beautiful feature of the occasion was the informal reception accorded them on that day at the close of the morning service in First Church, when their pastor, Rev. J. F. Wilson, called Dr. Bonner and his bride of a half-century to the altar and after extending congratulations presented them, on behalf of the congregation, with a begonia in full bloom. Dr. Bonner was at one time a member of the New England Conference and served several churches in Massachusetts.

Lieut. Comdr. A. M. Witwer, Jr., U. S. N. R., chaplain since 1940 at the Naval Hospital in Philadelphia, was a caller at the Herald office on Tuesday of last week. He is a graduate of Boston University School of Theology in the class of 1928.

Mrs. Ida A. Allen, widow of the late Rev. James F. Allen of the New England Conference, died on August 16, after a long period of illness, at the Russell Memorial Convalescent Home in Brookline. Mr. Allen, who died in 1919, held, during his ministerial career, a number of important pastorates; and in 1913 was agent of the Conference Board of Stewards, in 1914-15 was superintendent of the Boston City Missionary Society, and in 1918, chaplain of the Rutland Sanitarium. Funeral services for Mrs. Allen, in charge of Dr. Webster H. Powell, were held at the Brown Funeral Home in Belmont on Tuesday. Burial was made at Woodlawn Cemetery, Everett.

Rev. Harold C. Metzner, pastor of Trinity Union Methodist Church, Providence, R. I., was Sunday morning preacher and morning watch speaker at the Methodist Youth Fellowship Institute held in Humboldt Park in Northern California during the week of August 9. This institute was one of a series of five held under the leadership of Rev. Daniel Walker, a recent graduate of Boston University School of Theology, who is youth director of the California Conference.

Miss Emma H. Engel, for forty-five years a teacher in the Five Points Mission Day School in New York City, died on August 12 at Cornwall-on-Hudson, where for forty-one years she had conducted the Mission's fresh-air home. Miss Engel, herself a product of the Mission, during her long career of Christian service influenced for good the lives of hundreds of boys and girls.

Mr. Rollo C. Pifer, who for some years has been identified with the H. P. Demand and Associates organization of Chicago, Ill., in church debt-raising campaigns, and Mrs. Pifer are moving to Hot Springs, Ark., where Mr. Pifer is to be the executive director of the Community Chest and Council. Their daughter, Mrs. Anna P. Austill, wife of Chaplain William E. Austill of the New England Conference who is now in army service, expects to re-establish her home at 299 Weston Road, Wellesley, some time in September.

Rev. J. A. Perry, the new superintendent of the Burlington District of the Troy Conference, and Mrs. Perry were visitors at the Herald office on Tuesday of last week. Previous to his appointment to the superintendency, Mr. Perry was pastor of State Street Church, Troy, N. Y.

Rev. E. Mercer, pastor of the Methodist Church at Cape Porpoise, Maine, and Mrs. Mercer are making a vacation visit in Boston. Mr. Mercer was the Sunday morning guest preacher at Oak Square Methodist Church, Brighton, on August 16, and again on August 23.

Dr. Oscar E. Maurer, who for thirty-four years has been pastor of First Church of Christ in New Haven, Conn., has announced his resignation to take effect June 30, 1943. Dr. Maurer has a wide reputation as a preacher of unusual ability, not only in his own Congregational denomination but also in other churches.

Word has reached America through a short-wave broadcast from Chungking, China, that Rev. and Mrs. Douglas Sargent, who were married at Port Elizabeth, South Africa, on May 5, had arrived safely in Chungking. Mrs. Douglas is the daughter of Bishop Ralph A. Ward and Mrs. Ward. The message also stated that the Bishop, who is now serving in Japanese-occupied China, is reported as living in the Y. M. C. A. Hotel in Shanghai.

Hon. Nathan Newby, prominent Methodist layman of Los Angeles, Cal., delegate to the Uniting Conference in 1939 and to the General Conference in 1940, has announced his candidacy for Congress in the fifteenth California district, which is now represented by John M. Costello, Democrat, of Hollywood. Mr. Newby is also a Democrat, and has been a long and consistent supporter of the foreign policies of President Franklin D. Roosevelt.

Rev. Edwin W. Sharp, a retired member of the New England Conference, and Mrs. Sharp will celebrate their golden wedding anniversary on September 6 in their home at 36 Prospect Street, Brattleboro, Vt. Mr. Sharp, who became a member of the Vermont Conference in 1895, was the superintendent of the Montpelier District from 1913 to 1917 and of the St. Johnsbury District from 1918 to 1924. He was transferred into the New England Conference in 1925 and retired from active service in 1931.

By the terms of the will of the late Hon. William Ellery Sweet, former governor of Colorado, and in 1940-42 moderator of the General Council of the Congregational Christian Church, Iliff School of Theology of The Methodist Church will receive the distinguished Congregational layman's excellent library of more than a thousand titles, including many books on social ethics and religion.

Rev. Robert B. Goodwin, Methodist pastor at Prospect Harbor and Gouldsboro, Maine, and Miss Francena B. Doble of Milo, Maine, were married on August 15 in the Baptist church in Milo. Rev. Herbert F. Aldrich, superintendent of the Augusta District, performed the wedding ceremony. Mr. Goodwin is a graduate of the University of Main the class of 1941, and is at present a dent in Bangor Theological Seminary. T young couple will make their home for time being in Brewer, Maine.

Stanley Staples, son of Rev. Louis S. Sta pastor of the Methodist Church at Gard Maine, and Mrs. Staples, who died after a ness of two months on August 10 at the ag twenty-four, in the Palmer Memorial Ho tal, Boston, held a lieutenant's commis in the United States Army, and had he l would have graduated within a few mo from Tufts Medical School, Boston. He married last May. Funeral services in Methodist parsonage at Gardiner were charge of Rev. Herbert F. Aldrich, supe tendent of the Augusta District, assisted Rev. John G. Rogers, superintendent of Bangor District.

William J. Kurth, New England Con ence lay leader, who entered the Faul Hospital in Jamaica Plain on August 1 making a good recovery following a stone operation. Mr. Kurth is a promi member of St. Paul's Church, Jamaica P

Mrs. Sam T. Emery of Newton Ce who has been under treatment for a h ailment at the Peter Bent Brigham Hos in Roxbury since August 5, is reported at writing as showing satisfactory improven

Acting-President Gilbert R. Dale of College of West Africa at Monrovia, Lib and Mrs. Dale recently arrived with t two sons in New York, after crossing Atlantic on an American transport. Du their regular misisonary furlough Mr. Mrs. Dale expect to pursue graduate stu at the University of Missouri.

Funeral services for Mrs. Bertha F. Lo of Hallowell, Maine, widow of the Charles W. Lowell of the Maine Confere who died after a brief illness on Augu were held on August 6 and were condu by Rev. W. P. Holman, pastor of the M odist church at Hallowell, and Rev. He F. Aldrich, superintendent of the Aug District.

Dr. George L. Davis, whose appointm to the pastorate of Upham Memorial Chu Forest Hills, was announced a few weeks in the Herald, will assume his new d on September 1. Dr. and Mrs. Davis moving from their home at 52 Madison nue, Newtonville, to the Methodist pa age, 15 Wenham Street, Forest Hills, Jam Plain, Boston, Mass.

Bishop Adna Wright Leonard of Wash ton, D. C., chairman of the General C mission on Army and Navy Chaplains, report to American Protestantism on day, August 30, in a "mass meeting of air," the current situation with refer to the spiritual needs of men in the ser He will also indicate the ways in which religious bodies of the nation are mee those needs through the services rend by the chaplaincy. Speaking over Colu Broadcasting System's "Church of the at 10 a.m. EWT, the Bishop hopes to heard by people of every denomination are not at that hour worshiping in their churches, in order that he may officially b them the story of the ministry of the c lains just as it has come from the fiel

sm's chaplaincy headquarters. n of all faiths will do a kindness to ose sons, husbands, brothers, or s are in the armed forces, by calling on of these relatives to this special at has been carefully planned in st of the spiritual welfare of the ar.

ilah K. Anderson, wife of Bishop F. Anderson, slipped on the floor om at their summer home in Buz- r on Friday, August 14, and was the hospital at Wareham for an mination which revealed a fracture p. On the following Tuesday Mrs. entered the New England Dea- ospital, where she will probably be o remain under treatment for a eight or nine weeks.

'irst Methodist Church of Whit- sustained a great loss in the August 14 of Mrs. Charles H. Bell, nearly a score of years had been nt treasurer of the church and one utstanding women leaders of the he was a past president of the Char- of the church, and had served in her offices. Funeral services were n the Shepherd Chapel at 2 P.M. st 17th and burial was made in the k Cemetery, Whitman. In the in- tween pastorates at the Whitman a former pastor, Rev. J. Arthur w of Warren, R. I., officiated at the Mrs. Bell leaves her husband and ghter, Gerrylyn, who is a student Bellevue Hospital, New York City; mother, Mrs. George Huntley.

riscilla Hodge, daughter of Rev. Wil- Hodge of Wakefield, R. I., and Mrs. after six years of successful high caching in Connecticut, has accepted n as assistant home economist at the ural Experiment Station in Kingston, nd has already assumed her new She will also be instructor in Home ics at Rhode Island State College, a mater.

Nash, a Methodist layman of Topeka, as been appointed promotion man- *The Christian Advocate* at Chicago, succeeds Charles A. Britton, Jr., who gned from the position to become pas- September 1, of Liberty Methodist in Macon, Ga. Mr. Nash for a num- rears has been assistant to the general r of the Capper publications.

Elizabeth S. Claypool, wife of Chap- nes V. Claypool of the New England n Conference, and their three chil- ave moved from Lakehurst, N. J., Holland Avenue, Utica, N. Y., where ill make their home while Chaplain ol is at sea.

ge T. Hart, who died on Monday of ek at his home, 14 Lynnwood Road, celebrated his ninetieth birthday on 1. He had served for many years as school superintendent and as pres- of the board of trustees of Boston Church, Lynn, and at the time of his was honorary president of the board. art, for approximately thirty-five years, the employ of the General Electric ny until his retirement about fifteen go. Three daughters, Miss Edith Hart of Waterbury, Conn., Mrs. Della Macomber of Saugus, and Mrs. Millie Mills of Cranston, R. I.; and four sons, Dr. Ray C. Hart of Melbourne, Australia, Fred V., Henry L., and George T. Hart, Jr., all of Lynn, survive him. Funeral services in charge of Rev. Burton B. Smith, pastor of Boston Street Church, assisted by Rev. Charles T. Allen of the Methodist church at Newton, were held at the Parker Funeral Home in Lynn on Wednesday. Interment was made at Pine Grove Cemetery.

Mr. Vincent Floyd DeVinney, a leading layman of the Minnesota Conference and charter member of Trinity Methodist Church, St. Paul, Minn., died in St. Paul on Tuesday of last week after an illness of several years. There survive him besides his wife, who is executive secretary in charge of organization and promotion of the Woman's Section of the Joint Division of Education and Cultivation of the Board of Missions and Church Extension in New York, four sons, Barton, of Baltimore, Floyd, a lieutenant in the United States Army, and Arthur and Robert, both of St. Paul; and one brother, Ora DeVinney. Funeral services in charge of Rev. Charles W. Spear, pastor of Trinity Church, assisted by Rev. John C. Handy, were held on Saturday.

Dr. Lynn J. Radcliffe, pastor of First Methodist Church, Oak Park, Ill., who preached at the Sunday morning service in Wesley Church, Worcester, was a caller at the HERALD office on Monday.

EVENTS

Bishop J. Ralph Magee and his family are moving from 405 37th Street to the episcopal residence at 688 55th Street, Des Moines, Iowa, which recently was purchased in harmony with the Disciplinary requirements by the Trustees of the Iowa-Des Moines Conference.

Announcement is made by Dr. Reginald L. McCall of New York City, executive secretary of the Hymn Society of America, of the appointment of six persons to serve as judges in the contest that the Society is conducting for three new Christian hymns to be used in the churches. The judges are Miss Caroline B. Parker of D. Appleton-Century Co.; Dr. Howard Chandler Robbins of General Theological Seminary; Dr. Henry Wilder Foote of Boston, former president of the Hymn Society of America; Dean Earl B. Marlatt of Boston University School of Theology; Dr. Carl F. Price of New York, hymn book editor; and the Rev. Philip S. Watters of White Plains, N. Y. The Society is offering $50 each for the best new hymn text submitted in each of the following groups: a hymn of Christian faith in a time of stress; a hymn reaffirming the world-wide mission of Christianity; a hymn of personal Christian dedication. All hymns must be in the hands of the Hymn Contest Committee, Hymn Society of America, 297 Fourth Ave., New York, by October 1, 1942.

The five-hundred-volume library of the late Carl H. Fowler, a former president of the board of trustees of Christ Church, New York, has been given to the library of the Methodist Historical Society in New York City by his widow, Mrs. Henrietta B. Fowler. The collection, exclusively Methodist in its range of subjects, includes both books and pamphlets, many of which belonged to Mr. Fowler's father, the late Bishop Charles H. Fowler.

Control of the Goodwill Industries of New York, recently relocated at 2999 Third Avenue, has been turned over by the Protestant Episcopal City Missionary Society to a new board of directors, of which William J. Kurth of Boston, president of the National Association of Goodwill Industries, is acting chairman. This institution is one of seventy-five Goodwill Industries in as many cities which operate workshops for handicappped, aged, and needy persons on the principle, "not charity but a chance."

Following the vote of the citizens of East Greenwich, R. I., to purchase from the New England Southern Conference of The Methodist Church the East Greenwich Academy for high school purposes, the deed for the entire property, exclusive of Rose Cottage, the headmaster's home, was signed, sealed, and recorded on Wednesday of last week. Rev. T. Arthur Mosley, last headmaster and treasurer of the board of trustees of the Academy, received from the town treasurer a certified check for $41,750 as payment in full for the property.

A Congregational church of 4137 members will result from the merger in Brooklyn, N. Y., of the Tompkins Avenue church of 2337 members with the Flatbush church of 1800 members. The united church, the largest in the denomination, will worship in the Flatbush church edifice.

Roman Catholicism, notwithstanding war conditions, is showing increases both in the number of additions to membership and in men entering the priesthood. According to the 120th annual *Official Catholic Directory*, the number of Roman Catholics in the United States, Alaska, and the Hawaiian Islands is now 22,556,242, a gain of 263,141 over last year. The *Directory* also reports a total of 36,580 secular and religious priests —an increase of 741 over 1941.

An increasing demand for seminary-trained ministers is noted by Dr. Horace G. Smith, president of Garrett Biblical Institute of Evanston, Ill. He thinks that recently the

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With Our Writers

W. RALPH WARD, JR., Manchester, Conn.; minister of South Methodist Church.

FRANCIS CARR STIFLER, New York City; editorial secretary of the American Bible Society.

RALPH STOODY, New York City; director of Methodist Information.

MARK A. DAWBER, New York City; executive secretary of the Home Missions Council of North America.

W. R. INGE, Brightwell Manor, Wallingford, England; former dean (1911-1934) of St. Paul's Cathedral, London.

SPONSORS OF THE PROGRAMS, "RADIO CHAPEL" AND "MINUTE OF PRAYER"

Left to Right—B. Palmer Lewis, secretary of the Christian Science Committee on Publications for New York State; Dr. Samuel McCrea Cavert, secretary of the Federal Council of the Churches of Christ in America; Miss Elsie Dick, director of the Mutual Broadcasting System's "Radio Chapel" and "Minute of Prayer"; Dr. Israel Goldstein, president of the Synagogue Council of America, and Rev. John J. McClafferty, representing the Rt. Rev. Monsignor Fobert F. Keegan, secretary of the Catholic Charities of the Archdiocese of New York.

Broadcasting Christian Ideals

"Victory and a just peace depend on the completeness with which we put the forces of religion to work," leading representatives of the Protestant, Catholic, Jewish, and Christian Science denominations, under whose auspices "Radio Chapel" and "Minute of Prayer" of the Mutual Broadcasting System are produced, declared in a recent conference designed to increase the effectiveness of Mutual's religious programs in the war effort.

This is a global conflict between paganism and the ideals of Christianity, the representatives of the four major faiths agreed. Participating in the conference were Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches; Dr. Israel Goldstein, president of the Synagogue Council of America; Mr. B. Palmer Lewis, secretary of the Christian Science Committee on Publications for New York State; and Rev. John J. McClafferty of the staff of the Catholic Charities of the Archdiocese of New York, who represented the Rt. Rev. Monsignor Robert F. Keegan.

Pointing to the fact that the Axis has spent a half-billion dollars on anti-religious propaganda through radio, which they have converted into a weapon of war to spread their gospel of hate and paganism, the Protestant leader, Dr. Cavert, urged that we harness radio to the fullest possible extent to keep the Christian ideals for which we are fighting constantly before the people.

"In Axis countries," said Dr. Goldstein, who through the Synagogue Council represents the Orthodox, Conservative, and Reformed groups in Judaism, "radio is used as a tool to create hatred and distrust between people and nations. Here, on the other hand, radio makes it possible for people of all faiths to listen in to one another and to realize how great is their spiritual denominator, thus welding a sense of unity across their differences."

Unable to attend the conference personally, the Rt. Rev. Monsignor Robert F. Keegan said in a letter to Fred Weber, general manager of the Mutual Broadcasting System: "In blackness of war, the gospel lights the path to God, His peace, and His justice. Programs such as Mutual's," he continued, "are amplifying God's message a thousandfold and thereby are bringing us closer to the just peace for which we are all struggling."

"During this world conflict when prodigal humanity is being driven from the horrors of materialism, radio is helping millions to find their way to Divine direction and protection," said Mr. Lewis, the Christian Science representative.

Miss Elsie Dick, who directs Mutual's religious programs, said that "Radio Chapel," heard Sundays at 11.35 A.M., EWT, will continue to be conducted by the various religious denominations. Before Mutual's "Radio Chapel" was launched, the religious groups received no such recognition on the air.

The churchmen look to radio's shortest, regularly scheduled program, Mutual's "Minute of Prayer," to do much toward keeping a nation at war from forgetting "the Word of God." The one-minute program is heard Mondays through Saturdays, 6 to 6.01 P.M., EWT, and features a different prayer each evening, submitted by ministers, priests, and rabbis from every part of the country.

The Ashram at Winnipesaul

ELMER PARKER WEST

Christ is the answer. That this prof truth covers every area of life was the rienced reality recovered by the Ame Christian Ashram members at Lake W pesaukee during the first two week August. The group became an organism the Holy Spirit through the means of porate silence, Christ-centered medita concentration on the Kingdom of God, creative self-giving. They came not so to find an answer as to *be* the answ part of the cure, not a part of the di A bond of fellowship was established w by all were "unbreakably given to each and unreservedly given to God." Indic of the endeavor to create a spiritual fe ship was the dropping of all titles in of the use of the simple manner of ad —"brother" or "sister."

Brother Stanley Jones of India out the practical implications of the kin in a lecture every morning and an ad each evening. He read his forthcoming "Abundant Living," thus subjecting group criticism and suggestion. A cr expression of the physical and menta and of the social order would revea inherency of the kingdom. The Word Flesh is the perfect pattern for every tion because the Kingdom of God was Him.

Brother Frank Laubach of the Philip was the embodiment of achieving sweet communion with Christ. His tech for keeping God always in mind by thi of Him at least one second out of minute proved the key for practisin presence of God. The start of this habit here will have ever-increasing b for eternity.

Sister Hilda Ives of Andover N Theological School showed how the could be the source of Christian inspi Brother George Richards of Lancaster, sylvania, made a theological contributi his lectures on the life of Christ. B Jesse Bader and Brother Oliver Black of the Federal Council of Churches, pre various aspects of evangelism as esse a layman's job.

Brother George Howard lectured morning of the second week in his table style, interpreting the winsome deur of the Christian way in the and among the commonplaces of li spun a gossamer web of beauty abou eagerly-captured Christian that was a to experience.

There were 205 registrations and ma guests in attendance. Men and women from over half the states in the Unic represented about a dozen denomin Yet the spiritual purposes welded all classes, and creeds into a unity of achievement. They entered a fellowshi agreements to differ at some poin resolved to love and united to serv criticism had to be open and had to p challenges: "Is it true, is it necessar kind, and is it redemptive?"

The experience of many was that the seeking personal enrichment but wer finding a glorious task. Group discipl spiritual habits were the two aspects living that were most unique to the attended, and opened their eyes to

of more effective service for God. inement of personality by continual nce was keenly recognized; and a dedication to complete God-reference erally accepted. God's kingdom is n earth and His will shall be done nen through surrendered lives like o are entering "a more excellent the Ashram fellowships.

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Continued from page 829)

thodist theological schools of the have been able to supply approxi- ly seventy-five per cent of the num- aduates who could have been placed appointing powers of the church. Smith: "The demand for ministers bachelor of divinity degree or its t is the greatest I have ever seen. I think, to the large number of men e gone into the chaplaincy and to the andards of many Methodist annual es for the admission of candidates."

the many booklets and pamphlets these days are continually coming press dealing with plans for peace inauguration of a new social order ost-war world, a statement bearing "The Christian Church and World ssued by the British Commission of ches for International Friendship and esponsibility must take a high place. nitting a vopy of this valuable booklet ERALD editorial office, Dr. Walter W. k, who has just returned to this from a trip to England, says: "Please hat the document has been reprinted untry by the Federal Council's Com- to Study the Bases of a Just and Peace and the American Council World Alliance for International ip Through the Churches. Addi- pies may be had from either of these tions at 10 cents per copy, includ- age, or $5 per hundred copies, plus "The Christian Church and World s worthy of a very careful reading.

nterboard Committee on Missionary n and the Board of Missions and Extension, in cooperation, have been place a returned missionary or a in each of more than one hundred held during the present summer. mprehensive plan of representation ssion fields was worked out by Rev. imby of New York and Miss Emily of Nashville, Tenn.

thousand "showings" of motion pic- d stereopticon lectures in the effort minate information and create mis- interest in Methodism is the record past year, according to a recent re- de by Jay S. Stowell of the Board of and Church Extension.

ian mission hospitals, supported merica and Europe, provide 70 per the beds available for the care of ian population of China, according China Medical Association. These in- s, manned by Chinese and missionary and nurses, have cared for the great of bomb victims and sick refugees he non-military millions of the popu- China, besides ministering to count- sands of soldiers who have required rgical and X-ray treatments unavail- them elsewhere in the country.

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New Style "Picture Stories"

A new departure in the field of religious education is the recent development of a magazine that presents , in colored continuity form, "Picture Stories From the Bible." It may be secured from various religious groups as well as from news-stands all over the United States. The popularity of the new publication seems assured, since it is similar in appearance to the universally popular comic magazines. A number of religious leaders have already given their personal endorsements to "Picture Stories from the Bible" and are serving on a voluntary Advisory Council. They include Dr. Robert A. Ashworth, editorial secretary of the National Conference of Christians and Jews; Dr. William Ward Ayer, pastor of the Calvary Baptist Church, New York; Dr. Alexander M. Dushkin, executive director of the Jewish Education Committee of New York; John L. Fortson, public relations director of the Federal Council of the Churches of Christ in America; Dr. Israel Goldstein, rabbi of Temple B'nai Jeshrum and president of the Synagogue Council of America; Professor Samuel L. Hamilton, department of Religious Education, New York University, and chairman of the Committee on Research, International Council of Religious Education; Dr. Walter M. Howlett, executive secretary, Department of Religious Education, Great New York Federation of Churches; J. Paul Maynard, former editor of *The Christian Herald;* Dr. Norman Vincent Peale, minister of the Marble Collegiate Church, New York, and author of "The Art of Living" and other books; Dr. Francis C. Stifler, editorial secretary of the American Bible Society. The first issues of the magazine include the following Old Testament stories: Noah and His Ark; Joseph in Egypt (2 parts); Moses and His Struggle for Israel (2 parts); Saul, the First King of Israel; Ruth; Jonah; and Esther, Queen of Persia. The publisher is M. C. Gaines of New York, former school principal, who some years ago began publishing comic magazines for children. He now issues a group of nine such publications. He originated the comic magazine in its present format and believes that it is a tremendous power for good among American youth. "Picture Stories from the Bible" is an attempt to channel the wide-spread interest of boys and girls in the "comics" into constructive and educational channels.

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Theme: "We Beheld His Glory"

"In the fulness of time."
"Full of Grace and Truth."
"Angered at the hardness of their hea
"With authority and not as the scribe
"Both Lord and Christ."
"None other name."
"A Prince and a Saviour."
"My Lord and my God."
"Faith and Commitment."

Special Address, September 8—Dr. William K. Anderson, director of the General Confer Commission on Courses of Study.

Chapel Services—In charge of the Associate Dean, Leonard C. Harris.

Y. W. C. A. Service in War Time

Four wars in a lifetime of eighty-six years is the record so far of the Y. W. C. A. This international fellowship of women, sworn to the task of applying to daily life the ideals of the Christian religion, was born of one conflict and learned early that those ideals must be expressed in terms of each day's need.

In 1855, when the Y. W. C. A. was founded in England, its first job was to find homes for nurses returning from the Crimean War, which, incidentally, saw also the founding of the Red Cross. When the American Association was founded near the close of the Civil War its first task was to tackle the problems of women whom the industrial development had made "dependent on their own exertions for support." World War I inspired the Y. W. C. A. to form a War Work Council of its own which served at home and overseas. This Council later cooperated with seven national agencies in the United War Work Campaign. World War II finds it again meeting the issues of the day.

The Y. W. C. A. war service of 1942 differs from that of 1917. Again it cooperates with other national agencies, being a participant in the joint effort of the U. S. O.; but the U. S. O. does not attempt to meet the total need of the women and girls whom it is the responsibility of the Y. W. C. A. to serve. As Chester I. Barnard, U. S. O. president, has stated: "War conditions unquestionably create a need for Y. W. C. A. service in many communities where it is not appropriate for the U. S. O. to operate."

The Y. W. C. A., therefore, has drawn up its own War Emergency Program, the four main points of which are: (a) to mobilize American women and girls to meet war conditions; (b) to help evacuees and refugees in the U. S. A.; (c) to continue aid to war victims in occupied countries; and (d) to reinforce the work which the Y. W. C. A. is now doing in Great Britain, China, the Middle East and other war areas.

Mrs. Henry A. Ingraham, president of the National Board of the Y. W. C. A., in outlining the War Program pointed to the that the organization calls on a trained ership, in the U. S. A. alone, of 114 volunteer and 2600 professional women 1003 Y. W. C. A.'s and 329 residences. total American constituency is 2,837 women and girls.

Recently Appointed Chapla

(Reported by the Methodist Commission Chaplains, 100 Maryland Avenue, N. Washington, D. C.)

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Frederick Monroe Essig, Anaheim, Cal.
Albert Samuel Feller, Bakersfield, Cal.
Roscoe Samuel Ferguson, Chandler, Okl
Charles John Fix, Collins, Iowa
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Maggart Basil Howell, Blooming Grove,
Frederick Warren Hunt, Greenville, Pa.
Joseph Alton Jones, Rusk, Tex.
Robert Steele Lee, College Grove, Tenn
John Jefferson Lewis, Columbus, Ga.
Ernest Franklin Martin, Dalton, Ga.
Thomas Eugene McKnight, Anna, Tex.
Harold Eugene Millard, Harrisburg, Pa
Jotham Forrester Norton, Fair Haven, V
Ernest Victor Rupert, Fredonia, N. Y.
Donald Durward Samuelson, Clymer, N
Samuel Azo Forsyth Wagner, Bram W. Va.
Benjamin Truman Williams, Denver, Co
Robert Bruce Wylie, Wakefield, Neb.

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Another Letter

HERALD of July 1, there appeared critical letter written by a Jap-vacuee from a camp for enemy The following "news-letter" is e "Pasadena Union Church-in-and comes from the pen of the Kengo Tajima, Tulare Assembly Center, Tulare, Cal.]

say that writing you in these news-primarily for our own benefit? We esponses from many people which d us and taught us a great deal, we thank you. To quote a passage letter: "We want you to know sympathies are with you and our at God will take this disaster and for you an opportunity of great deepening your affection for each l your understanding of the over-vidence of God, and somehow con-you the assurance that the Chris-which overleaps all racial barriers hearts together in abiding unity." that many people are upholding ir prayers, for we are wonderfully Thank you for your prayers.

s a certain happy mental habit with makes us think we got the best are glad that here in this camp for 5000 people, ten kitchens and s, so that we do not have to stand g waiting-lines at meal-times. There vements going on all the time on d and buildings. A crew of expert are raising flower plants and pre-il for them. In time this will become spot in Tulare. We are told we stay a short while, waiting to be sent to ion center. Yet some people laid nd other quick-growing vegetable d there are small garden spots here e around the barracks. People of ree barracks get together and buy a a bamboo rake and keep the yard e barracks clean and free from too st.

rse the life in the camp is hard and long as you remember the life that s. You must die to the former life ld world. Then you can be thank-each day with all its blessings. We a good life each day just as the aches. Sometimes I wonder how ithout Christ can take it. This whole of evacuation is a protective and measure. But it is hard for all people to think and understand it rightly, to look at it from proper perspective. We are not saints or sages, but unless we get imbued with the spirit of the Cross of Christ, no matter how small a measure it might be, we shall inevitably become negative in thought and action. Effort at Christianization is so imperative. Meanwhile we pray that the principle of ten righteous men for Sodom will obtain here, and that there be a sufficient number of men who will keep the life of the group wholesome.

Our organized religious activities are as follows: Sunday, 6 A.M., adult early prayers and youth quiet hour; 7 A.M., Communion service; 8 A.M., Sunday school classes for all ages, including adult Bible class. Monday evening, church groups' council, adult hymn-singing. Tuesday evening, adult Bible-study group, Royden Susu-Mago's choral group. Wednesday, adult prayer-meeting. Thursday evening, community sing. Friday evening, adult Bible-study group. Choir with Ayako Matsumoto as leader meets three times a week. Yoshiko Homma and Mrs. Egami serve ably at the piano. There was no piano at the camp, so we sent for one of the pianos in our church in Pasadena and had it the second Sunday. During the week-days it is placed in a room where we hold most of the religious services. On Sundays the piano gets on an army truck and is drawn up in front of the bleachers of the race-track, where we hold large meetings. Sunday services of worship and preaching are held here evenings, it being too hot in the daytime.

Schools are now conducted in the camp for all ages up to high school grades. There are Americanization classes—English and history—where over two hundred adults, mostly women, are registered.

Employment is given the internees for culinary service, ground and building improvements, education, recreational and administrative services. But only a small portion of total man-power is usefully employed, and many people are finding it unhappy and physically injurious not to be regularly occupied in healthy work.

During the past few months, the pastor has received expressions of sympathy and good-will in gifts of money—$143.50 from two church groups and seven individuals. Of this amount we spent $72.73 in relief of needy families in Pasadena. The committee holds the balance, $70.77, to help those in need in the camp—perhaps to renew the foot-gear of some children by and by. Yours in service,

KENGO TAJIMA.

Successful Vacation School

Early on the morning of July 20, about eighty boys and girls gathered at the door of St. Luke's Church, Lynn, Mass., to register for the first Daily Vacation School that they had ever attended. Soon they were introduced to the women of the church who were to be their teachers. After a worship service in the sanctuary, where the pastor told a children's story, the group was divided into three departments studying these courses: The primary department, ages 6, 7, and 8, learned how we secure *Our Daily Bread;* the junior department, ages 9, 10, and 11, studied *Friends at Work in the Community;* while the intermediate department, ages 12, 13, and 14, learned about *Our Living Church.*

After a half-hour recess with supervised games, everyone was allowed to choose one of the following things to make: leather purses and book-marks, gimp landyards and gimp-covered bracelets, woven leather belts, wooden book-ends and necktie racks, plastic rings, cloth table mats, bracelets out of shell macaroni, woven mats, wooden pins, door-stops, and candlesticks.

At the final program on Friday evening, July 31, it was clear that the parents as well

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as the children had appreciated the vacation school, for they filled the vestry to capacity. After examining the handwork that was on display, the parents wondered how it was possible to give each child, for a registration fee of only twenty-five cents, enough craft material to keep him busy for two weeks. The children also collected newspapers, which were sold for the purpose of buying two little evergreen trees to beautify the front of the church. The boys and girls signed their names on papers that were sealed in glass jars and placed under the trees as they were planted and dedicated. Mr. Fred C. Moore of Morgan Memorial showed colored moving pictures of the children at its South Athol summer camp. Then an offering was received from the parents, and after our remaining vacation school expenses were deducted we gave $17.50 to Morgan Memorial to help send one or more underprivileged children to its summer camp. The program was concluded by the presentation of certificates to 84 of the 105 children who had enrolled. Certificates were given only to those attending at least seven of the ten mornings. Finally, the children were allowed to take home the various articles which they had made.

BOOKS JUST RECEIVED

★

CASE WORK IN PREACHING. By Ezra Rhoades. Fleming H. Revell Company: New York. Price, $1.25.

INTERMEDIATES' WORSHIP PROGRAMS. Compiled and Edited by Mary Elizabeth Past. Fleming H. Revell Company: New York. Price, $2.

THE CHRISTIAN AND THE WAR. By Charles Clayton Morrison. Willett, Clark & Company: Chicago, New York. Price, $1.50.

MOSES: EGYPTIAN PRINCE, NOMAD SHEIKH, LAWGIVER. By John W. Flight. The Beacon Press: Boston. Price, $1.75.

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Church Register

HERALD CALENDAR

Asbury Grove Assembly and Christian Service Institute, Hamilton, August 30-September 6
Cincinnati Area Summer School of Ministerial Training, Ohio Wesleyan University, Delaware, Ohio, August 31-September 5
Indiana Area Summer School of Ministerial Training, Purdue University, West Lafayette, Ind., August 31-September 4
Maine Summer School of Ministerial Training, Y. M. C. A. Camp, Lake Cobbosseecontee, Maine, August 31-September 4
Syracuse Area (Undergraduate) Summer School of Ministerial Training, Demster Grove, N. Y., August 31-September 5
Methodist Youth Fellowship, First National Convocation, Oxford, Ohio, September 1-5
Summer School of Ministerial Training, Wilbraham Academy, Wilbraham, September 7-11
Erie Conference, Allegheny College, Meadville, Pa., Bishop J. H. Straughn, September 8
Indian Mission, Bishop A. F. Smith, September 11
Southwest Missouri Conference, Grand Avenue Temple, Kansas City, Bishop J. C. Broomfield, September 15
Upper Iowa Conference, First Church, Waterloo, Bishop J. R. Magee, September 15
Missouri Conference, Hannibal, Bishop J. C. Broomfield, September 22
Northwest Iowa Conference, Storm Lake, Bishop J. R. Magee, September 22
Southern Illinois Conference, First Church, Alton, Bishop E. L. Waldorf, September 22
Louisville Conference, Madisonville, Ky., Bishop U. V. W. Darlington, September 23
Nebraska Conference, Trinity Church, Lincoln, Bishop W. C. Martin, September 23
West Virginia Conference, Clarksburg, Bishop J. H. Straughn, September 23
New England Conference Woman's Society of Christian Service, Fall Meeting, Malden Centre Church, Malden, October 22-23
Christian World Mission Convocation, Cleveland, Ohio, December 6-10
Universal Bible Sunday, December 13
Board of Education, Annual Meeting, Chicago, Ill., February 16
National Association Methodist Hospitals and Homes, Annual Meeting, Indianapolis, Ind., February 16-18

Bits of Fun

"Halt!" ordered the sentry in Detention Unit. "Who goes there?"

"You wouldn't know me," the voice replied out of the darkness. "I just got here yesterday."—*Bee-Hive.*

Billy, who was beginning a diary, made his first entry thus: "Got up this morning at seven o'clock."

When he showed his handiwork to his mother, she was very much displeased, "Have you never been to school?" she exclaimed. "Got up, indeed! Such an expression! the sun 'get up'? No, it rises."

That night, having taken the less heart, Billy showed her his second en read: "Set at nine o'clock."—*Selected.*

Johnny had been thinking, and, turn his dad, said: "What are our anc Daddy?" to which the father ans "Well, son, I'm one of your ancestor your grandfather's another." "But w people brag about them, Daddy!" Johnny innocently.—*Journal of Labor.*

William: "Mother, couldn't I have a name to use in school?"

Mother: "But why?"

William: "Because the teacher is saying she'll keep me after school a as my name is William."—*Exchange.*

Little Marjorie was very fond of t One day when some guests were expec dinner, her grown-up brother tried to i upon her the necessity of speaking only spoken to.

"All right," the child finally agree do please ask me some questions."— *tian Science Monitor.*

Speaker: "Friends, we have but one live."

Voice in Back Row: "That's all afford with living costs what they *Selected.*

There was a young girl in the choir
Whose voice went up hoir and ho
Till one Sunday night
It went out of sight
And they found it next day in the s
—*Montreal Daily*

Doctor: "Have you any opportunit getting out into the air?"

Patient. "There is always a good —I work in a dynamite factory."—*Ex*

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The Church has always known that true freedom can never come while men are slaves of lusts and passions. It has realized that underneath human freedoms must be convictions that individuals are the children of a Heavenly Father and have divine rights which no tyranny must violate. In peace and in war the Church has been at work giving our conceptions of freedom strength and direction. It seeks to build citizens who are devoted, loyal, responsible, noble, courageous, and free.

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